

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

5-1-1947

Evidence from Papyrus 46 for the Early Existence of the So-Called Western Text with Special Reference to the Epistle of St Paul to the Ephesians

Robert E. Plagens

Concordia Seminary, St. Louis, ir_plagensr@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Biblical Studies Commons](#)

Recommended Citation

Plagens, Robert E., "Evidence from Papyrus 46 for the Early Existence of the So-Called Western Text with Special Reference to the Epistle of St Paul to the Ephesians" (1947). *Bachelor of Divinity*. 181.
<https://scholar.csl.edu/bdiv/181>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

EVIDENCE FROM PAPYRUS 46 FOR THE EARLY EXISTENCE OF
THE SO-CALLED WESTERN TEXT WITH SPECIAL REFERENCE
TO THE EPISTLE OF ST. PAUL TO THE EPHESIANS

A Thesis Presented to
The Faculty of Concordia Seminary
Department of New Testament Theology

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Robert E. Plagens
May 1947

Approved by: Martin H. Franzmann (Reader)
Paul W. Bretscher

Outline

Introduction:

- A. History and description of Papyrus 46.
- B. Importance of P46 in textual criticism.

Outline:

I. Nature of the problem.

- A. The character of P46
 - 1. Its place among other manuscripts.
 - 2. Influence of Western text in Egypt before the great Alexandrian recension.
- B. Evaluation of P46 with other manuscripts.
 - 1. The Western text, its family and pedigree.
 - 2. Other readings outside of Western group also found in P46.

II. Probable solution.

- A. Present day opinions of scholars.
 - 1. Sanders
 - 2. Kenyon
- B. Comparison of P46 with other manuscripts in Paul's Epistle to the Ephesians.
 - 1. Listing of agreements and disagreements.
 - 2. Tables showing witnesses for and witnesses against P46.

EVIDENCE FROM PAPYRUS 46 FOR THE EARLY EXISTENCE OF
THE SO-CALLED WESTERN TEXT WITH SPECIAL REFERENCE
TO THE EPISTLE OF ST. PAUL TO THE EPHESIANS

Introduction

In 1931 a large collection of ancient papyri was presented to Greek New Testament scholars. The entire assemblage comprises no less than eleven codices which date from the second to the fourth century. The part of this collection in which we are interested is the codex of Paul's letters to which E. von Dobschütz has given the number P46.

All scholars agree that we have here the oldest copy of Paul's letters, probably separated from the autographs by only 150 years. Eventhough scholars agree that P46 is very old, they do not all agree on a more or less exact date. Sir Frederick Kenyon seems to favor an earlier date, probably the early half of the third century. He says the following to support his contention:

Professor Ulrich Wilcken, who is universally recognized as the first living papyrologist, considers that it (P46) may even belong to the second century, and that at any rate "about 200 A.D. would be a safe dating."¹

Professor Sanders of Michigan on the other hand does not agree that P46 belongs to the early part of the third century but claims that it originated in the latter half of the third century.

Of this notable codex eighty-six leaves survive, of which thirty belong to the University of Michigan and the remaining leaves to Mr. A. Chester Beatty. Seven leaves are missing at the beginning which implies that an equal number are missing at the end. Four other leaves are missing at the beginning and end. Thus the original codex consisted of 104 leaves. The codex was formed by laying 52 sheets of papyrus one upon the other and folding the entire stack in the middle. None of the leaves are preserved perfectly. Most of them have lost a few lines on the bottom. The maximum size of the present leaves is approximately 9 by 6 inches, and the original column of writing was normally about 8 inches high by 4-3/4 inches wide.

1. Frederick Kenyon, The Chester Beatty Biblical Papyri Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible, vol. V, p. xiv.

The Chester Beatty Papyri are by no means the first papyri known to us. The first papyri to reach Europe so far as is known were presented to the library at Basel about the end of the sixteenth century by Johann Jakob Grynaeus. Additional manuscripts were found in 1752 in the charred ruins of Herculaneum. These consisted of Greek philosophical works. In 1778 an unknown European dealer in antiquities purchased a papyrus roll from some Egyptian peasants who had already burned fifty other rolls because they enjoyed the aromatic fumes! Since the first discovery, Egypt has proved to be the great storehouse for ancient papyri. Its dry climate and its drifting sand has preserved these brittle papyri for thousands of years.²

But why is the Chester Beatty find so important? In answering that question we should first know what papyrus is and what its use was in the ancient world. Papyrus is a very old writing material. The statues of scribes writing on scrolls of papyrus are being uncovered from Egypt's tombs. Thus writing with this material can be traced back to about 2500 B.C. Its use as a universal writing medium continued till, if not later, the Arab conquest of Egypt in A.D. 641.

2. Cf. Jack Finegan, Light from the Ancient East, p.321, for additional information on the history of papyri.

We are especially interested in the use of papyrus made by the Greeks and Romans.

Among the Greeks papyrus was in use at least in the fifth century B.C. and probably much earlier. In the century and a half after the birth of Christ it was the usual writing material, and it continued to be employed as late as the 6th and 7th century A.D. The Romans were using papyrus in the 3rd century B.C. and continued to employ it until the 7th century A.D. Thus, as Caspar Gregory has said of the period in which the New Testament was written, papyrus was the common writing material, the paper of that day, whether at Alexandria or at Antioch or at Rome. If a man put a handbill up at Rome, he wrote it on a big piece of coarse papyrus. If he wrote a delicate note to his wife or his mother, he wrote it on a little piece of fine papyrus. Papyrus was their paper.³

In his Natural History, Pliny describes the process how papyrus was made.

Paper is made from the papyrus by splitting it with a needle into very thin leaves, due care being taken that they should be as broad as possible. That of the first quality is taken from the center of the plant... All the various kinds of paper are made upon a table, moistened with Nile water; a liquid which when in a muddy state, has the peculiar qualities of glue. This table being first inclined, the leaves of papyrus are laid upon it lengthwise, as long, indeed, as the papyrus will admit of, the jagged edges being cut off at either end; after which a cross layer is placed over it... When this is done, the leaves are pressed together, and then dried in the sun; after which

3. Ibid., p. 308.

they are united to one another, the best sheets being always taken first, and the inferior ones added afterwards. There are never more than twenty of these sheets to a roll.⁴

A papyrus sheet of average size probably was about 9 to 11 inches high and 6 to 9 inches wide. A single sheet was enough for a brief letter. Such brief New Testament books as Philemon and II and III John probably covered only a single sheet.

P46 and the other members of the Chester Beatty collection are very important in the critical study of the New Testament text. The student of the New Testament must know something about the character of the Greek New Testament text. No autograph of any book of the New Testament is still in existence. The originals were lost very early. The books of the New Testament had the same history as other ancient writings. They were copied again and again during more than fourteen centuries down to the invention of printing. Copying by hand was a precarious method of transmission because scribes were not equally competent and faithful in their work. The textual laxity of the first century also gave birth to different readings. Concerning this point Westcott and Hort say:

The conception of new Scriptures standing on the same footing as the

4. Pliny, Natural History, XIII, p. 11f.

Scriptures of the Old Testament was slow and unequal in its growth, more especially while the traditions of the apostolic and immediately succeeding generations still lived; and the reverence paid to the apostolic writings, even to the most highly and most widely venerated among them, was not of a kind that exacted a scrupulous jealousy as to their text as distinguished from their substance.⁵

But in spite of all this, we find that the text of the New Testament has come down to us substantially in the form in which it was originally written.

Textual criticism has done much in bringing us closer to the original text. Certain principles have been established and these have been found to be very useful and reliable. The Chester Beatty collection of the New Testament is a validation of the text of the New Testament as this has been restored by the application of present-day principles of textual criticism. Hans Lietzmann correctly observes:

Even a rapid reading of the above passage (selection from P46) indicates that the Chester Beatty Papyrus of the Letters of Paul presents substantially the same text with which we are familiar in the best modern versions of the Bible. Indeed this very fact is the most significant thing about the manuscript. Here is our oldest copy of Paul's letters, and it emphatically confirms the accuracy and soundness of the general textual tradition.⁶

5. Westcott and Hort, The New Testament in the Original Greek, p. 7.

6. Hans Lietzmann, Zur Würdigung des Chester-Beatty-Papyrus der Paulusbriefe, Hist. Kl. (1934) XXV, pp. 3f.

Textual criticism is interested in the following three problems: First, textual criticism must account for the great divergence between the types of text current in the second, third and fourth centuries. (Since the discovery of P46, we may even hope in the future to find a first century text). Second, textual criticism must explain the origin of the Byzantine standard text and the process by which it replaced the other types. Third, textual criticism in the light of the conclusions reached on the above two points, must endeavor to determine which of these types of text, or what kind of combination of them, will represent most nearly the text of the New Testament books as they left the hands of their several authors.

The aim of this paper is to study the text of Papyrus 46 and to compare it with other texts, especially the Western. I make no claim that the results of this study are final nor have I investigated all of P46. I have limited myself to the Epistle of St. Paul to the Ephesians. Thus my thesis reads:

Evidence from Papyrus 46 for the early existence of the so-called Western text with special reference to the Epistle of St. Paul to the Ephesians.

I. The Nature of the Problem

In his monumental work, The Four Gospels, Streeter has developed an interesting theory on "local texts." His theory in brief is this: After leaving the hands of their several authors, the books of the New Testament were quickly carried from one end of the Roman world to the other. After a century or so three distinct families of texts arose. Each group had its own characteristic reading. The three main groups Streeter calls the "Alexandrian," the "Eastern" and the "Western." The "Alexandrian" readings are found in the following manuscripts: Vaticanus (B), Sinaiticus (Ⲙ), Ephraemi (C), Angelicus (L), cursive 33 and the Bohairic and Sahidic versions. Streeter divides the "Eastern" group into two smaller groups--the texts of Caesarea and Antioch. The Caesarean family group

is known as Θ , the chief representative being Codex Koridethianus. The Antioch tradition is found in the Old Syriac versions. The last group called the "Western" is also divided by Streeter into two smaller groups--the texts of Italy-Gaul and the texts of North Africa. The important witnesses of this group are Codex Claromontanus (D), the Latin translations and the texts used by the Latin church fathers.

The theory of Westcott and Hort is somewhat different from Streeter's. They also divide the texts into three main groups--the "Alexandrian," the "Western" and the "Neutral" texts. The "Alexandrian" text is found in C, L, 33, the Sahidic and Boharic versions. The "Western" text is found in D (for Paul's Epistles the codex lettered D is codex Claromontanus, for the Gospels and Acts D is called codex Bezae), old Latin traditions and the Old Syriac versions. They followed Griesbach by adding the Caesarean witnesses to this group. Their "Neutral" text is B and Δ .

As we compare P46 with the testimony of other texts, we must bear in mind two important points, First, we have in P46 a text which was not influenced by the revisions of Lucian in Antioch (ca. A.D. 310) nor by the recension of Hesychius in Egypt (ca. A.D. 300), nor did P46 come under the steadily gaining influence of the Koine or Byzantine text. Secondly, during the second and third centuries we find a great mixture of readings.

We shall, however, have to employ a system against which we shall check the readings in P46. We shall proceed on the basis of both Westcott and Hort's theory and of Streeter's theory allowing however for a measure of personal freedom. Streeter seems to go too far at times in applying his theory of "local texts" whereas Westcott and Hort did not have at their disposal materials discovered and collated since their day.

Since Papyrus 46 was found in Egypt one rightly concludes that it contains "Alexandrian" readings. The four great vellum Bibles which represent the "Alexandrian" text are these: Codex Vaticanus (B), Codex Sinaiticus (W), Codex Alexandrinus (A), Codex Ephraemi (C), the Bohairic and Sahidic versions and the church fathers such as Clement of Alexandria (d. A.D. 212) and Origen (d. A.D. 254).

During the first two centuries of the Christian era different texts spread to and from Alexandria. This city was noted for its scholarship and for its position as an important trading center. This fact led to the influx of different readings. The influence of the "Western" text in Egypt can be shown, I believe, by the many Western allusions in the text of B and other Alexandrian texts. On this very point Streeter remarks:

The meaning of this Western element in the Sahidic cannot be appreciated if

considered in isolation. It must be studied in connection with the appearance of Western readings in \mathcal{S} , in L, and in the other manuscripts which have a text akin to B... Again, Dionysius, bishop of Alexandria c. 260, seems also to have used a form of the B text which had an infusion of Western readings. The notable fact, however, is that whenever one or more of these authorities desert B to give a Western reading, almost always there are others of them found ranged in support of B. The natural conclusion to draw from this is that B represents approximately the oldest text of Alexandria, but that at a very early date manuscripts with a Western text were in circulation in Egypt.¹

Professor H. Sanders of Michigan University says this concerning the Western group and its close relationship with the Alexandrian group:

There is nothing that definitely connects any of these manuscripts with Egypt, though the text of D is often in agreement with Egyptian manuscripts. Therefore the agreements of one or two of the Alexandrian manuscripts with both the Western groups in any reading should stamp that reading as probably Western. An agreement between the majority of the representatives of both Western and Alexandrian groups on the other hand should indicate that the reading in question was certainly very old and widely current and so probably correct.²

Because P46 is an uncorrected text, we can expect to find not just one reading such as Alexandrian but a combination of readings which were current in Egypt in the second and third century. This makes P46 so valuable.

1. Burnett Hillman Streeter, The Four Gospels, pp. 56-57.
 2. Henry Sanders, A Third Century Papyrus Codex of the Epistles of Paul, p. 26.

We inquire next into the distinguishing features of the "Western" text. It seems that the so-called Western text had risen very early and was widely spread throughout the Roman world. The Western type of text was the basis for Marcion's revision of Paul's letters before A.D. 150. To quote Westcott and Hort:

On the other hand it is probable that even the relatively latest Western readings found in distinct provinces of Western documents, for instance in different languages, were already in existence at a very early date of Church history, it may be before the end of the second century.³

Through the pioneer work of Westcott and Hort, the "Western" text received an honored place in textual criticism. However, though much of the reputation of the "Western" text is due to them, they nevertheless viewed the Western text with gravest suspicion and believed the omissions in this text to possess great importance. Its omissions are not strictly speaking omissions but rather non-interpolations. Westcott and Hort describe some of the characteristics of the Western group as follows:

The chief and most constant characteristic of the Western readings is a love of paraphrase. Words, clauses, and even whole sentences were changed, omitted, and inserted

3. Westcott and Hort, *op. cit.*, p. 122.

with astonishing freedom, wherever it seemed that the meaning could be brought out with greater force and definiteness. They often exhibit a certain rapid vigor and fluency which can hardly be called a rebellion against the calm and reticent strength of the apostolic speech, for it is deeply influenced by it, but which, not less than a tamer spirit of textual correction, is apt to ignore pregnancy and balance of sense, and especially those meanings which are conveyed by exceptional choice or collocation of words... Another equally important characteristic is a disposition to enrich the text at the cost of its purity by alterations or additions taken from traditional and perhaps apocryphal or other non-biblical sources... Besides these two marked characteristics, the Western readings exhibit the ordinary tendencies of scribes whose changes are not limited to wholly or partially mechanical corruptions.⁴

Harmonizing the Gospel texts and harmonizing Old Testament quotations with the LXX are other Western marks.

In trying to find a reason for this textual laxity,

Westcott and Hort conclude:

In surveying a long succession of Western readings by the side of others, we seem to be in the presence of a vigorous and popular ecclesiastical life, little scrupulous as to the letter of venerated writings, or as to their permanent function in the future, in comparison with supposed fitness for immediate and obvious edification.⁵

P46 is an uncorrected text. In other words, P46 was not the product of a revision. It is readily understandable that the existence of many different texts in

4. Ibid., pp. 122-124.

5. Ibid., p. 126.

a given locality such as Alexandria caused some concern. Such a state of affairs would naturally lead the Church in that district to standardize the text. It is a plausible hypothesis that in the fourth century the Biblical scholars of Alexandria brought together the various manuscripts that they had, including one like P46, and struck out variants here and there in order to arrive at a good average text. The following table by Professor Sanders shows the agreements of important manuscripts with P46:

<u>Σ</u> ---347	<u>Σ^c</u> ---38	<u>A</u> ---275	<u>B</u> ---431	<u>C</u> ---173
<u>D</u> ---376	<u>E</u> ---216	<u>F</u> ---267	<u>G</u> ---265	<u>K</u> ---106
<u>L</u> ---138	<u>P</u> ---208	<u>31</u> ---53	<u>33</u> ---213	<u>141</u> ---82
<u>424</u> ---76	<u>1908</u> ---70			

This table only gives us a very limited view. Some of these manuscripts are not complete and the sections of some of them are more corrupted by later additions than others. Thus the number of agreements with P46, incomplete also, would vary considerably if we had complete copies of these manuscripts.

II. Probable Solution

Now that we have the necessary background, we proceed to a probable solution of our problem: Is there a so-called Western reading in P46? The only way we can hope to solve our problem is by comparing P46 with the manuscripts we have on hand and to follow the principles laid down by textual criticism. It is, however, not our task at present to say which is the best reading but only to classify the reading.

Before I give the results of my modest investigation I would like to give the views of two eminent scholars who have worked with P46.

Professor Henry Sanders seems to feel that we do not have enough material to show conclusively the type of text predominant in P46. However, he says this about the Alexandrian readings:

The old uncial B still leads in the total number of agreements with P46, even after most agreements in spelling have been eliminated, but the other members of the Alexandrian group do not take rank in second place except by the combination of the first hand of \aleph with its different correctors, which gives a total of 385 agreements, that is, slightly in excess of D, the leader of the Western group. The comparatively small number of agreements with A, C, P, and 33 is most striking. To be sure, C is fragmentary, but A is a complete manuscript, P nearly so, and 33 badly defective only in Romans. All others are either too fragmentary or the Alexandrian text too corrupted to help us in our comparison. Yet the

frequent addition of one or the more of these later manuscripts to the list of supporters helps to confirm the decision regarding the Alexandrian text.¹

When speaking of the Koine text and its relationship to P46, Professor Sanders remarks:

The Antiochian-Byzantine text seems in Paul to be represented primarily by minuscules. L often, but by no means heads the list. Its agreements with P46 are not impressive. K is a commentary text which seems to contain a mixture of Western and Byzantine readings. A large part of the text of Romans is missing, but even when that is allowed for the total agreements seem very low. None of the later minuscules are reported with sufficient completeness in Tischendorf to make a comparison valuable, yet it is certain that the number of agreements with P46 would be low even with all additions.²

Professor Sanders next speaks of manuscripts F and G and their relation to P46. Both of these manuscripts are important witnesses for the Western text.

In general, F and G agree, but there are five cases where F agrees with P46 without G and three cases of the opposite. Making this addition the total support of F-G for P46 is raised to 270. If Hebrews is omitted from the count, B has 329 agreements with P46, D has 294, A has 217, and \aleph has 286. Erratic as the text of F-G is, it shows an agreement with P46 that cannot be disregarded. This condition is emphasized by the fact that in four cases F-G furnishes the sole support, and one where G stands alone with P46.³

-
1. Henry Sanders, op. cit., p. 25.
 2. Ibid., p. 26.
 3. Ibid.

Professor Sanders then concludes by saying:

All such agreements as those just enumerated point to the influence of an uncorrected type of text. An edited or corrected form of text must in large measure eliminate these almost unsupported readings. Continued correction of all manuscripts to such a text eventually produced the almost uniform type of the Textus Receptus found in practically all of the later manuscripts. If this almost self-apparent truism can be accepted, its opposite can hardly be denied, namely, that those manuscripts showing the largest number of unsupported readings have suffered the least correction to an edited or standard type. On this basis P46 stands in first position. On its eighty somewhat fragmentary pages of text there are found 199 important variants for which other support is not known. If we include individual variations in spelling, 167 more special variants can be added to this list.⁴

Sir Frederick Kenyon, who first studied the Chester Beatty Papyri, gives this result of his labors:

It will be seen that the authorities divide themselves into two main groups, the Alexandrian (ss, A, B, C) and the Western (D, F, G). It may be instructive to examine the cases in which the two groups definitely take different sides, and to show the agreements of the papyrus with either party.

	<u>With Alexandrian</u>	<u>With Western</u>
Romans	89	51
Hebrews	79	20
I Cor.	143	29
II Cor.	60	11
Ephesians	47	5
Galatians	40	5
Philippians	23	6
Colossians	20	3

4. Ibid., p. 27.

There is a respectable minority of agreements with the Western group, and it is to be remembered that there are not a few other cases where one of the Alexandrian witnesses is found supporting a Western reading, so that we have, for example, BDFG against \S AC, or CDFG against \S AB.⁵

Both Sanders and Kenyon show by their studies that a Western text is found in P46. Let us now study the text of the Epistle of St. Paul to the Ephesians and compare it with the other manuscripts. With the help of the text of P46 printed in Kenyon's work and its valuable critical apparatus I was able with the additional help of Nestle's sixteenth edition of the Greek New Testament and Tischendorf's critical apparatus to compile this summary. The results of this study are as follows:

	<u>With P46</u>	<u>Against</u>		<u>With P46</u>	<u>Against</u>
\S -----	117	43	A-----	102	61
B-----	129	42	C-----	32	12
D-----	75	102	E-----	2	0
F-----	54	62	G-----	70	109
K-----	2	5	L-----	1	3
P-----	2	3	Latin-----	16	45
Syriac-----	8	28	Koine-----	76	80
33-----	7	4	69-----	3	3
1739-----	3	4	Origen-----	5	8
Irenaeus-----	1	7	Marcion-----	4	11
Ambrosiaster--	3	2	Clement of A.--	1	6

The following manuscripts and texts of church fathers agree with P46: 1175, 1518, Tertullian---1 agreement each.

The following manuscripts and texts of church fathers do not support P46: 104, 51, 257, 326, 181, 467, 1912, 1611, Justinian, Eusebius, Augustine and Ephraem of Syria---each number 1 disagreement.

5. Frederick Kenyon, *op. cit.*, p. xvii.

I was also surprised to discover these frequent combinations: In agreement with P46: B,33,Origen; \aleph ,A,B; \aleph ,B,D,F,G; and \aleph ,A,B,Koine. In opposing P46: D,F,G; \aleph ,A,B; D,F,G,Koine and B,69.

In listing these numbers there is sometimes a repetition when adding up the final results. For example I list the Koine and K, L, and P which are really members of the same family and all could go under the term Koine. In checking my work I find that I have come closer to Kenyon's figures than Sanders'.

In evaluating the material that I have on hand, I believe that I have shown that a so-called Western text is found in P46. On the basis of my investigation I firmly believe at the present time that the Alexandrian text is found to a greater extent in P46 than any other type.

P46 and its witnesses	Witnesses against P46
Iv.1 Χριστοῦ Ἰησοῦ - B, D, 33	Ἰησοῦ Χριστοῦ - SS, A, G, it, vg ^{cl} , vg ^h , Koine.
v.1 - τοῖς - D	πᾶσιν τοῖς - A, vg.
v.1 - ἐν Ἐφεσῶ - SS, B, 1739, Origen, Marcion, Tertullian	+ ἐν Ἐφεσῶ - A, D, G, Koine, Latin, Syriac.
v.3. absent	+ εὐλογητός ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ - most others support this. B omits καὶ πατὴρ only.
v.4 absent	ἐαυτῶ - G
v.5 - διὰ	B has Χριστοῦ Ἰησοῦ
v.6 ἡς - SS, A, B	ἐν ἡ - D, G, Koine
v.6 absent	+ υἱῶ αὐτοῦ - D, G, it, vg ^{cl} , vg ^h , Marcion, Origen.
v.7 ἔχομεν	ἔχομεν - SS, D
v.7 χάριτος - SS, B, D, F, G, Koine	χρηστότητος - A
v.9 ἡνωρίας	ἡνωρίαν - G, Latin
v.9 - αὐτοῦ after θελήματος - D, E, F, G, Latin	- αὐτοῦ after εὐδοκίαν - D, G, it, Marcion
v.9	κατὰ τὴν - A
v.10 εἰς οἰκονομίαν - SS, B, D, F, G, Koine	ἐν - A, F, G, 69.
v.10 ἐπὶ τοῖς οὐρανοῖς - SS, B, D.	ἐκλήθημεν - A, D, F, G, it.
v.11 ἐκλήθημεν - SS, B	+ τοῦ θεοῦ - D, G, 104
v.11 absent	ἡμεῖς - A, K, L.
v.13 ἡμεῖς - SS, B, D, F, G, Koine	ἐν ᾧ - D, F, G.
v.13 ἐν ᾧ καὶ - SS, A, B, Koine	ὡς ἔστιν - SS, D, Koine
v.14 ὁ ἔστιν - Koptian, G, F.	ἀρραβῶν - SS, A, B, D, E, K.
v.14 ἀρραβῶν - F, G.	- SS
v.14 τῆς δόξης αὐτοῦ - A, B, D, F, G.	+ καὶ χάριτος - Syriac.
v.15 + ἡμῶν after κυρίῳ - SS, A, B	+ Χριστῶ - D, F, G
v.15 - τὴν ἀγάπην - A, SS, B	+ τὴν ἀγάπην - D, G, Latin, Syriac, Koine

P46 and its witnesses	Witnesses against P46
V.16 absent	+ ὑμῶν - G, Koiné
V.17 δῶν	δῶν - B, 1739
V.18 - ὑμῶν, B, 33, Armenian, Marcion	+ ὑμῶν - D, G, Hesychian, Koiné
V.18 absent	+ καὶ - Koiné, ^{cl} Syriae, Origen
V.18 εἰς τὸ εἰδέναι ὑμᾶς - SS, A, B, D, Koiné	ἵνα οἴσθετε - F, G
V.19 ἕως - SS, A, B, Koiné	ἕως - D, G, P. 33, it.
V.20 ἐν ἑρῶνεν - SS, D, G, Koiné	ἐν ἑρῶνεν - B, A.
V.20 ἐκ τῶν νεκρῶν - L	- τῶν by most others
V.20 καθίους - B	ἐκ αἰθίου - D, G, Koiné
V.20 - αὐτόν - B, D, G, Koiné, Latin	+ αὐτόν - Hesychian, Syriae, Origen.
V.20 ἑπουρανίοις - with all others	οὐρανοῖς - B
V.23 τὰ πάντα - SS, A, B, D, F, G	πάντα - Koiné
II, v.1 + ὑμῶν after παρὰ πτώματιν	
V.1 ἐμαρτίας - SS, A, D, F, G, Koiné	ἐπιθυμίας - B.
V.1 + ὑμῶν ⁽²⁾ - SS, B, D, F, G	ἑαυτῶν - A
	- Koiné
V.2 δῶν - with others	καὶ νόνα - ^{pal} cl
V.2 ἐρῶντος	ἐνερῶντος
V.3 καὶ ἕμεῖς - SS, B	καὶ ὑμεῖς - A, D
	- G, L, F
V.3 ἕμεθα - SS, B	ἕμεν - A, D, F, G, Koiné
V.4 - αὐτοῦ after ἐπέπλην - D, G, Latin	+ SS, A, B, Koiné
V.4 ἐλέγηεν	ἐν ἐπέπληνεν - D, F, G
V.5 τοῖς ἑσώματιν	τοῖς παρὰ πτώματιν - SS, A, Koiné
	τοῖς ἐμαρτίας - D, G, Latin
	τοῖς παρ. καὶ τοῖς ἑμ. - Ψ
	τοῖς παρ. καὶ τοῖς ἐπιθυμίας - B
V.5 + ἐν ἑμαρτίῳ ἑσώματι - B	- SS, A, D, F, G, Koiné
V.5 ἑσώματιν ἐλέγηεν - emol	ἑσώματιν ἐλέγηεν
V.5 - οὐ τῆ ἑμαρτίῳ ἑσώματι - SS, A, B, Koiné.	+ D, G, Latin.
V.6 + τῷ ἑμαρτίῳ ἑσώματι	- others

P 46 and its witnesses	Witnesses against P46
V.7 τὸ ὑπερβάλλον πλοῦτος - SS, A, B, D, F, G	τὸν ὑπερβάλλοντα πλοῦτον - Koine
V.7 + τῷ before Χριστῷ	
LOST: ἔστε γεωργόμενοι διὰ πίστεως καὶ τοῦτο οὐκ ἔξ ὑμῶν, θεοῦ τὸ δῶρον· οὐκ ἔξ ἔργων· ἵνα μή τις	καυχέσθῃ αὐτοῦ γὰρ ἔσμεν.
V.10 Χριστῷ - SS, A, B, D	Κυρίῳ - F, G.
V.11 ποτὲ ἡμεῖς - SS, A, B, D	ἡμεῖς οἱ ποτὲ - F, G.
V.11 χειροποιήτου - SS, A, B.	χειροποιήτῳ - D, F, G.
V.12 + ἔν before τῷ καιρῷ	- SS, A, B, D, F, G
V.13 ἐγενήθητε ἔργος - SS, A, B	ἔργος ἐγενήθητε - D, F, G, Koine
V.13 - τοῦ before Χριστοῦ - B	+ SS, A, D, F, G, Koine
V.15 absent	+ ἔν δόγματιν - all others
V.15 καθαρίσθαι - SS, A, B, F, G, Koine	καταρτίσθαι - D
V.15 αὐτῷ - SS, A, B, F.	ἑαυτῷ - D, G, Koine, Marcion
V.15 κοινόν - F, G	καινόν - SS, A, B, D, Koine.
V.16 αὐτῷ - others	ἑαυτῷ - G, Latin
V.17 + εἰρήνην ⁽²⁾ - SS, A, B, D, F, G.	- Koine, Seriac, Marcion, Origen.
V.19 - οὖν after ἄρα - F, G	+ SS, A, B, D.
V.19 + ἔστε ⁽³⁾ - SS, A, B, D, F, G.	- Koine, Seriac, Marcion
V.19 οἰκίαι	οἰκίαι
V.20 absent	+ λίθου after ἀκρογωνίου D, G, Latin
V.21 absent	+ ἡ before οἰκοδομῆς - A, C.
V.22 θεοῦ - SS, A, D, F, G, Koine	Χριστοῦ - B
III. V.1 τούτο	τούτου
V.1 + I3600 - A, B, Koine	- SS, D, G
V.1 - SS, A, B, C, F, G, Koine	πύριου I3600 - C.
V.3 - ὅτι - B, G, d, Ambrosiaster	+ SS, A, C, D
V.3 ἐγνωρίθη - SS, A, B, C, D, F.	γὰρ ἐγν. - G
V.5 ἀποστόλοις αὐτοῦ - SS, A, C,	ἐγνωρίθη - Koine
Koine	just αὐτοῦ - B
V.5 - τῷ before πνεύματι - SS, A, B, C,	αὐτοῦ ἀποστ. - D, F, G.
Koine	+ τῷ - F, G.
-	+ ἰγίω - D

P46 and its witnesses	Witnesses against P46
V.6 - SS, A, B, C, D.	+ αὐτοῦ after ἐπαγγελίας - Koine, G, it. 19 ⁴⁰
V.7 ἔγενεθην - SS, A, B, D, E, G	ἔγένονεν - C, Koine
V.7 τῆς δοθείσης - SS, A, B, C, D, E, G.	τὴν δοθείσαν - Koine
V.7 δυνάμεως τοῦ θεοῦ	δυνάμεως αὐτοῦ - all others
V.8 ἔλαχιστέρῳ - encl	ἔλαχιστοτέρῳ ἔλαχίστω - F, G
V.8 - εἰσίων	most others
V.8 αὐτῆ - SS, A, B, C, D, Koine	τοῦ θεοῦ - F, G.
V.8 - SS, A, B, C	+ ἔν before τοῖς ἔθνεσιν - D, G, Koine
V.9 + πάντας after φωτίσει - B, C, D, G, Koine, Latin, Syriac, Marcion	- SS, A, 1739, Augustine
V.9 οἰκονομία - SS, A, B, C, D, F, G	κοινωνία - Koine
V.9 absent	+ καὶ ἀπὸ τῶν γενεῶν - F, G.
V.9 + ἔν before τῷ θεῷ	- SS, Marcion
V.9 - SS, A, B, C, D, F, G.	+ διὰ Ἰησοῦ Χριστοῦ - Koine
V.10. + νῦν	- νῦν after γνωρισθῆ - G, Latin, sy ^p , V.10 - Marcion, Origen.
LOST: ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τῷ πολυπόκιλος σοφία τοῦ θεοῦ κατὰ πρόθεσιν τῶν αἰώνων	τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας
V.11 τῷ Χριστῷ Ἰησοῦ - A, B, C.	Χριστῷ Ἰησοῦ - SS, D, Koine - F, G.
V.12 τὴν παρρησίαν καὶ προσημασίαν - SS, A, B.	τὴν παρρησίαν καὶ τὴν προσημασίαν - C, Koine τὴν προσημασίαν καὶ τὴν παρρ. - D τὴν παρρ. εἰς τὴν παρρ. - F, G.
V.12 πεποιοῦσιν - SS, A, B, C, F, G, Koine	τῷ ἐλευθερωθῆναι - D
V.13 ἐνκακεῖν - SS, A, B, D	ἔκκακεῖν - C, G, Koine
V.14 - SS, A, B, C.	+ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ + D, G, Koine, Latin, Syriac.
V.15 οὐρανοῖς - others	οὐρανῶν - P
V.16 δῶν - SS, A, B, C, F, G	δῶν - D, Koine
V.16 - SS, A, B, C, D, Koine	+ ἔν before δυνάμει - F, G
V.18 κατὰ λαμβάνει θεοῦ - encl	κατὰ λαμβέθει
V.18 ε - encl	τὸ

P46 and its witnesses	Witnesses against P46
V.18 ὕψος καὶ βάθος - B, C, D, G, Latin	βάθος καὶ ὕψος - ss , A, Koine
V.19 + τε after ἀνῶνα - ss , A, B, C, Koine	- D, F, G
V.19 Πλῆρωθῆ - B, 33	Πλῆρωθῆτε εἰς - ss , A, C, D, F, G, Koine
V.19 τοῦ θεοῦ - others	εἰς ὑμᾶς - 33
V.20 - ὅπερ - D, G, Latin	+ ss , A, B, C, Koine
V.21 ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ - ss , A, B, C.	ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ - Koine. ἐν Χριστῷ Ἰησοῦ καὶ τῇ ἐκκλησίᾳ - D, F, G
LOST: τῆς κλήσεως ἧς ἐκλήθητε, μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων.	
IV, v. 4 + καὶ after καθὼς - ss , A, C, D, F, G, Koine.	- B, Latin, sy ^p
V.4 ἐκλήθη - error	ἐκλήθητε
V.6 + καὶ before πατέρ - ss , A, C, D, F, G, Koine	- B, 51, sy ^p , Eusebius
V.6 absent	+ ἡμῖν - D, F, G, Latin, Syriac, Drenauw. + ὑμῖν - Koine
V.7 ἡμῶν - ss , A, C, D, F, G, Koine	ὑμῶν - B
V.7 + ἡ before χάρις - ss , A, C, Koine	- B, D, G, L.
V.8 - ss , A, D, G, Latin, Maxim, Drenauw	+ καὶ before ἔδωκεν - B, C, Koine, Justin
V.8 δόμα - error	δόματα
V.8 τοῖς - ss , A, B, C, D, Koine	ἐν - F, G, Origen, Eusebius
V.9 ὄντι - error	ὅτι
V.9 - Hesychian, D, G	+ πρῶτον after κατέβη - B, Koine, it.
V.9 - D, F, G, it, sy ^p , Origen	+ μέρη - ss , A, B, C, Koine
V.10 ναβὰς - error	ἄναβας
V.11 δέδωκεν - error	ἔδωκεν
V.12 - ss , A, B, C, Koine	+ τῆς ἡμετέρας διακονίας - D, F, G
V.13 + οἱ before πάντες - ss , A, B, C, Koine	- D, F, G
V.13 + τοῦ υἱοῦ - ss , A, B, C, D, Koine	- F, G, it, Drenauw
LOST: τῇ κυρείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης ἀληθεύοντες δὲ ἐν ἀγάπῃ ἀυξίζωμεν εἰς ἑαυτὸν.	
V.15 ε ^o - D	ὅς - rect.

P46 and its witnesses	Witnesses against P46
V.15 + ἡ before κεφαλῆ - others	- D, G, 1739, Clement of Alexandria
V.15 + ὁ before Χριστός - D, G, Koine	ΤΟΥ Χριστοῦ - SS, A, B, C.
V.16 + καὶ ἐνεργείας κατ' ἐνεργειῶν - SS, A, B, C, D, Koine	- F, G, it., Origen
V.16 μέρους - SS, B, D, F, G, Koine	μέλους - A, C, vg., sy ^p .
V.16 ἐαυτοῦ - A, B, C, Koine	αὐτοῦ - SS, D, F, G
V.17 - SS, A, B, D, F, G.	+ λοιπὰ before ἔθνη - Koine, Syriac.
V.18 ἔσκοτωμένοι - SS, A, B	ἔσκοτισμένοι - D, F, G, Koine
V.18 + ὄντες - SS, A, B, D, Koine	- F, G.
V.18 πώρωσιν - P	πώρωσιν - others
V.19 ἀπυλλογότες - SS, A, B, Koine	ἀπυλλογότες - D, G, 259, Latin, sy ^p , Origen
V.19 ἀκαταργίας πάσης - SS, A, B, Koine	πάσης ἀκαταργίας - D, F, G
V.19 ἐν πλεονεξίᾳ - SS, A, B, Koine	καὶ πλεονεξίας - D, G, 326, it., Syriac, Clement of Alexandria.
V.22 τῆς ἐπιθυμίας - SS, A, B, F, G, Koine	τὴν ἐπιθυμίαν - D, Tertullian
V.23 ἀνανεύθε - 33, 69, Latin, Syriac	ἀνανεύθεσθε - others
V.23 - SS, A, D, F, G, Koine	+ ἐν before τῷ - B, 33
V.24, ἐν δόξασθε - B, SS, K, 69, Latin, Syriac	ἐν δόξαθεσθε - others
V.24 τῆς ἀληθείας - SS, A, B, Koine	καὶ ἀληθεία - D, G, it.
V.25 absent	+ Διὸ
V.26 - SS, A, B, 1739	+ τῷ before παροργισμῶ - others
V.28 ταῖς χερσὶν τὸ ἄσθον - B, Ambrosiaster	ταῖς ἰδέαις χερσὶν τὸ ἄσθον - SS, A, D, G, Latin, sy ^p . τὸ ἄσθον - P, 33, Clement of Alex. τὸ ἄσθ. τοῖς χερσ. - Koine
V.28 μεταδόμοι - SS, A, B, Koine	μεταδομοί - D, F, G.
V.29 ἀλλ - A, D, E, F, G, K	ἀλλὰ - B, Koine
V.29 κρείας - SS, A, B, Koine	πιγτεύω - D, G, 181, it., vg. ^{cl}
V.30 - μή before λυπεῖτε - encl	
V.30 τὸ πνεῦμα τὸ ἄγιον - SS, A, B, Koine	τὸ ἄγιον πν. - D, F, G
V.31 θυμός καὶ ὄραξ - SS, A, B, Koine	ὄραξ καὶ θυμός - D, F, G
V.32 - δὲ - B, 1739	+ δὲ - SS, A, Koine οὐν - D, G, it.

P46 and its witnesses	Witnesses against P46
V.32 ὑμῶν - SS, A, F, G	ἡμῶν - B, D, Koine, Syriac, vg. ^{cod.}
V.2 ἡμῶν - D, G, Koine, Latin, Syriac	ὑμῶν - SS, A, B
V.2 ἡμῶν - SS, A, D, F, G, Koine	ὑμῶν - B, 69
V.2 ὁμῶν ¹ - error	Θυοῖαν
V.3 ἄκαθαρσία πάσα - SS, A, B	πᾶσα ἄκαθαρσία - D, F, G, Koine
V.3 ὄνομα ζέτω - SS, A, B, D, Koine	ὄνομα ζέτω - F, G.
V.4 καὶ ¹ - SS, B, Koine	ἦ - A, D, G, Latin, Irenaeus
V.4 καὶ ² - B, Koine, Clement of Alex.	ἦ - D, G, Hesychian, Latin, Irenaeus
V.4 καὶ ³ - 151B	ἦ - all others
V.4 ἃ οὐκ ἀνήκεν - SS, A, B	τὰ οὐκ ἀνήκοντα - D, F, G, Koine
V.5 ἀκαθαρτος - error	ἄκαθαρτος
V.5 ὁ - SS, B, F, G	ὁς - A, D, Koine
V.6 βασιλεία τοῦ θεοῦ	βασιλεία τοῦ χριστοῦ καὶ θεοῦ - SS, A, B, D, Koine θεοῦ καὶ χριστοῦ - F, G
LOST: ἡ ὁρμή τοῦ θεοῦ ἐπὶ τοὺς συμμέτοχοι αὐτῶν ἦτε γὰρ ποτε τέκνα φωτός.	υἱοὺς τῆς ἀπειθείας. μὴ οὖν γίνεσθε ἐκτός νῦν δὲ φῶς ἐν κυρίῳ ὡς
V.9 πνευματός - Koine	φωτός - SS, A, B, D, F, G.
V.10 κυρίῳ - SS, A, B, Koine	θεῷ - D, G, Latin
V.11 - μὴ ¹ ἄλλο καὶ	
V.11 - καὶ ²	
V.11 ἐλέγχετε	ἐλέγχετε
V.12 κρυβῆ	κρυφῆ
V.13 φανεροῦνται - SS, B, D, F, G, Koine	φανεροῦνται - A
V.14 - τῶν κεφαλῶν νεκρῶν	
V.14 ἐπιφανεῖ σοὶ ὁ χριστός - SS, A, B, F, G, Koine	ἐπιφανεῖς τοῦ χριστοῦ - D, e, Ambrosiaster.
V.15 - SS*, B, D, F, G, Koine	+ ἃ δὲ λφῶ - SS*, A, vg.
V.15 ἄκριβῶς πῶς - SS, B	πῶς ἀκριβῶς - A, D, G, Latin, vg, Koine.
V.15 περιπατεῖτε - error	περιπατεῖτε
V.17 συνίετε - SS, A, B	συνιέντες - D, G, Koine, Latin, vg. ^{h.}
V.17 θέλημα - A, B, D, F, G, Koine	φρόνημα - SS

P46 and its witnesses	Witnesses against P46
V.17 Χριστοῦ	Κυρίου - SS, D, F, G, Koine Κυρίου ἡμῶν - B Θεοῦ - A, d, ^{eg} Ephraem of Syria.
V.19 + ἐν before φιλμοῖς - B, P	- ἐν - SS, A, D, F, G, Koine.
V.19 - B, d, Ambrosiaster	+ Πνευματικῆς - SS, A, D, F, G, Koine + ΠΝΣ. + ἐν καρτί - A
V.19 τῇ καρδίᾳ - SS, B, Origen	ἐν τῇ καρδίᾳ - Koine ἐν ταῖς καρδίαις - A, D, G, Latin, Syriac
V.20 πατρί καὶ Θεῷ - D, G, 69, 1175	Θεῷ καὶ πατρί - SS, A, B, Koine
V.21 Χριστοῦ - SS, A, B	- Θεοῦ - Koine, Clement of Alex. - Κυρίου - K + Ἰησοῦ - D Ἰησοῦ Χριστοῦ - F, G.
V.22 - B, Origen	+ ὑποτάσσεται θεῷ - Hesychian, 1611, Latin. τὸ ὑποτάσσεται θεῷ - Koine, D, G, it, Syriac, Marcion.
V.23 ἔστιν κεφαλὴ - SS, A, D, F, G, Koine	κεφαλὴ ἔστιν - B, 69, Marcion
V.23 αὐτός - SS, A, B, D, F, G.	καὶ αὐτός ἔστιν - Koine, Syriac
V.24 ὅτι	ὡς - SS, A, D, F, G ὡς περ - Koine - B
V.24 - SS, B, D, F, G	+ ἰδίῳ before ἀνδράσιν - A, Koine
LOST: - καὶ, καθὼς καὶ ὁ Χριστός παρέσθωκεν ὑπὲρ αὐτῆς, ἵνα αὐτὴν ἁγιάσῃ καὶ καθαρίσῃ τῷ ἁυτοῦ ἁγιασμοῦ.	ἔβάπτησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν ἁγιάσας καὶ καθαρίσας τῷ ἁυτοῦ ἁγιασμοῦ.
V.28 ὀφείλουσιν καὶ οἱ ἄνδρες - B, 33	καὶ οἱ ἄνδρες ὀφείλουσιν - A, D, G, Latin, Clement of Alex. ὀφείλουσιν οἱ ἄνδρες - SS, Koine, ^{eg} P.
V.28 τὰ ἑαυτῶν ἄλλα - A, B, F, G, Koine	τὸ ἑαυτῶν ἄλλα - D τὰ ἑαυτῶν τέκνα - SS
V.29 ὁ Χριστός - SS, A, B, D, F, G.	Κυρίος - Koine
V.30 - SS, A, B.	+ ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ (Gen. 2, 23) D, G, Koine, Latin, Syriac, Origen

P46 and its witnesses	Witnesses against P46
V.31 + τόν + τήν - <i>Keqechian, Koine</i>	— B, D, G
V.31. καὶ προκολληθήσεται τῇ ζυγαίῳ αὐτοῦ (αὐτοῦ + SS) - A, D, G	πρὸς τὴν ζυγαίαν - B, Koine. — Origen
V.32 εἰς ² - SS, A, D, G, Koine	— B, K, Marcion
V.33 ἕνα ἕκαστος - SS, A, B, Koine	ἵνα ἕκαστος - D ἕκαστον - F, G
Π, v.1 ἐν κυρίῳ - SS, A, Koine, <i>eg Syriae</i>	— B, D, G, <i>it, Marcion, Clement, alex</i>
v.2 — SS, A, B, D, Koine	+ τοῦ ἑτέρου μητέρου - F, G
v.2 + SS, A, D, F, G, Koine	— ἕστιν - B
v.5 κυρίοις κατὰ ἑάρκα - D, G, Koine	κατὰ ἑάρκα κυρίοις - SS, A, B
v.5 + A, B, D, F, G, Koine	— τῆς ἑφάκ καρδίας - SS, 1739
v.5 Χριστῶ - SS, B, D, F, G, Koine	Κυρίῳ - A
LOST: ὡς ἀνθρώποι ἄλλοι ἄλλοι θέλημα τοῦ θεοῦ ἐκ ψυχῆς, μετ' εὐνοίας κυρίῳ καὶ οὐκ ἀνθρώποις εἰδότες ὅτι ἕκαστος	δούλοι Χριστοῦ ποιῶντες τὸ θελεῖν τοῦ θεοῦ ἐκ εὐνοίας δουλεύοντες ὡς τῷ κύριῳ καὶ οὐκ ἀνθρώποις εἰδότες ὅτι ἕκαστος
v.8 εἰς τὸν - B	ὁ εἰς - A, D, G
v.8 εἰς τὸν ποιῶ	εἰς τὸν ποιῶν - B ὁ εἰς ποιῶν - A, D, F, G. ὁ εἰς τὸν ἕκαστος ποιῶν - Koine εἰς τὸν εἰς ποιῶν - SS
v.9 αὐτῶν καὶ ὑμῶν - SS, A, B, D	αὐτῶν ὑμῶν - F, G. ὑμῶν αὐτῶν - Koine
v.9 αὐτῶ - SS, A, B, Koine	τῷ θεῷ - F, G. θεῷ - D
v.10 τοῦ λοιποῦ - SS, A, B	τὸ λοιπόν - D, G, Koine + ἀδελφοί - Koine + ἀδελφοῦ μου - A, G.
v.10 δυναμοῦ θεοῦ, B, 33, Origen	ἐν δυναμοῦ θεοῦ - SS, A, D, F, G, Koine
v.11 πρὸς - SS, A, B, Koine	εἰς - D, F, G
v.12 ὑμῶν - B, D, G, <i>all it, eg P, l</i>	ὑμῶν - SS, A, Koine
v.12 πρὸς τὰς μεθοδίας	πρὸς τὰς ἀρχὰς πρὸς τὰς ἐξουσίας - <i>all others</i>
v.12 πρὸς	πρὸς
v.12 — SS, A, B, D, F, G	+ τοῦ δεινός - Koine

P46 and its witnesses	Witnesses against P46
V.12 absent	+ ἔν τοῖς ἑπουρνίοις
V.13 σύνετε - εναι	σύνετε.
V.14 περιεζωμένοι - SS, A, B, Koine	περιεζωμένοι - D, F, G.
V.16 ἐν ^ω - SS, B	ἐπί - A, D, G, Koine, Origen
V.16 πετυρωμένα - B, D, F, G	τὰ πετυρωμένα - A, Koine
V.17 + δέξεθε - SS, A, B, Koine	- D, G, it.
V.18 - SS, A, B, Koine	+ πάντοτε ἀπὸ ἀγρυπνούντες - D, F, G.
LOST: καὶ δεῖξει περὶ πάντων τῶν ἁγίων καὶ ὑπὲρ ἐμοῦ ἵνα μοῦ δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματος μου, ἐν παρρησίᾳ γνωρίω τὸ μυστήριον τοῦ εὐαγγελίου, ὑπὲρ οὗ πρεσβεύω ἐν δόξῃ	
V.20 αὐτό - B	ἐν αὐτῷ - SS, A, D, F, G, Koine
V.20 παρρησία	παρρησία
V.21 εἰδῆτε - 33	καὶ ὑμεῖς εἰδῆτε - Keryklian, D, G. εἰδῆτε καὶ ὑμεῖς - Koine, B
V.21 γνωρίσει ὑμῖν - SS, B, D, F, G	ὑμῖν γνωρίσει - A, Koine
V.23 εἰρήνη τοῖς ἁγίοις	εἰρήνη τοῖς ἀδελφοῖς - others
V.23 ἀγάπη - SS, B, D, F, G, Koine	ἔλεος - A
V.24 - SS, A, B, F, G	+ ἀμὲν - D, Koine, mg ^d . fymac.

BIBLIOGRAPHY

- Finegan, Jack, Light from the Ancient East, Princeton University Press, 1946.
- Kenyon, Frederick, The Chester Beatty Biblical Papyri Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible, Vol V, London, Emery Walker Limited, 1936.
- Sanders, Henry, A Third Century Papyrus Codex of the Epistles of Paul, Ann Arbor, University of Michigan Press, 1935.
- Streeter, Burnett Hillman, The Four Gospels, New York, Macmillan Co., 1925.
- Westcott & Hort, The New Testament in the Original Greek, New York, Harper & Brothers, 1882.